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material, on which were represented his Sacred Heart, and that of his Holy Mother. A cross placed between the two appeared to emerge from both hearts, and encircling them were the words, 'Sacred hearts of Jesus and Mary protect us.' The same sister, who feels the most tender devotion to the Sacred Passion, in making these particulars known to the Superior-General of the priests of the mission, and of the Sisters of Charity, added further, that our Divine Lord seemed to exhibit his most anxious desire to see this new scapular immediately copied, and similar ones everywhere distributed, that men should have everywhere before their eyes His most bitter sufferings, endured for their sakes. The apparition of our Saviour, holding in His hand the scapular of His passion, was frequently repeated. On the Festival of the Exaltation of the Holy Cross, 1846, it took place, attended by this additional circumstance, that Sister W— thought she heard our Lord addressing her in these consoling words: 'Every one who wears this scapular shall receive, EVERY FRIDAY, a great increase of faith, hope, and charity! The Superior-General, at first, took little notice of these communications; but being at Rome, in the month of June, 1847, he thought it his duty to lay the particulars before Christ's Vicar, and, to HIS ASTONISHMENT, the holy Pontiff, Pius IX., exhibited no doubt of their reality. He seemed delighted at seeing a new means brought forward to assist in promoting the salvation of souls. In accordance with the representation made to him, he published a rescript, dated the 25th of June, 1847, authorizing all the priests of the congregation of the mission, called that of St. Lazarus, to bless and distribute the scapular of the Passion.' This is the whole account of facts, as given by Mr. Grimley.

Any one who looks at the story of the Virgin giving her scapular to Simon Stock, will see that Sister W—'s story is but a copy. But there is stronger evidence than this of the imposition.

It is evident from Mr. Grimley's own account that the Superior-General of the order, after having Sister W—'s visions repeatedly brought before him, and having had many opportunities of forming his judgment, did not believe in the visions. "Being at Rome, he thought it his duty to lay the particulars before Christ's Vicar;" that is, he told the Pope that a nun of his order had pretended to have such visions. That this was the nature of his communication is evident from what follows:—"To his astonishment, the holy Pontiff, Pius IX., exhibited no doubt of their reality." The "astonishment" of the superior that the Pope should believe the story, is proof, not only that the superior did not believe it himself, but that he had represented it to the Pope in a way that he expected would prevent the Pope believing it. The superior must have represented it either as an imposition or a delusion. We sincerely thank Mr. Grimley for the candour, or simplicity, with which he has related this part of the story.

Mr. Grimley further shows the haste with which the thing was done. The Superior-General resides at 95, Rue de Sevres, Paris (p. 17, note). Sister W— seems to have been in Paris also. "Being at Rome in the month of June," the superior told his story; on the 25th of that very month, the Pope published his rescript, directing the priests of the mission to bless and distribute the scapular. There was no time to make further inquiry at a distance, indeed Mr. Grimley says, the rescript was issued on the representation made to him, which could be no other than the relation above mentioned of the Superior-General.

Thus it appears that upon the relation of the only person who had examined into the vision, and who, upon repeated examination, was persuaded that it was a delusion or an imposition, the Pope commanded the priests of the mission to bless and distribute the red scapular! We should think the superior must then have been doubly "astonished." We suppose, however, that the Pope assured him "it would do;" for we read in a note to page 11, "Any clergyman can get permission to invest with this scapular, by applying to the Superior-General, who resides at the above address."

Mr. Grimley then proceeds—"In the same rescript his Holiness grants the following INDULGENCES:—

"Firstly—Every Friday an indulgence of seven years and seven forty days to all persons who, wearing this scapular, shall approach, with the proper dispositions, to the sacraments of penance and the eucharist, and recite five times the Our Father, Hail Mary, and Glory be to the Father, in honour of the passion of our Lord.

"2ndly. An indulgence of three years and three forty days, on whatever day of the year, with humble and contrite hearts, they should meditate for half-an-hour on the sacred Passion.

"3rdly. An indulgence of two hundred days for kissing with compunction the scapular, at the same time repeating the versicle—'Te ergo quæsumus famulus tuis subvni, quos pretiosos sanguine redemisti.'" "We beseech Thee, O Blessed Jesus! to save thy servants whom thou hast redeemed with thy precious blood." (page 14.)

The calculations of the indulgences that may be gained in a year by this method has puzzled our correspondent, Paddy Reilly; we will try to do it for him.

Seven years and seven forty days, gained on every Friday, come to 401 years indulgence gained within the year.

Three years and three forty days may also be gained on each day of the year. This comes to 1,215 years indulgence gained within the year, making in all 1,616 years indulgence gained in each year by the Red Scapular.

It is not so easy to calculate what may be gained by kissing; but 200 days for each kiss is worth working for, and may easily amount to a great sum. We have tried with a stop-watch, and we find it is possible to repeat the versicle and give the kiss in five seconds; and we suppose practice would make perfect. At this rate, 365 kisses could be given in thirty minutes and a half; but we will allow one hour for 365 kisses. By thus employing one hour a day, we calculate that we should gain within the year seventy-three thousand years indulgence, to be added to the 1616 years above mentioned.

But Pope Pius IX., being "delighted at seeing a new means brought forward to assist in promoting the salvation of souls," thought he had not yet done enough for this Red Scapular. Accordingly, Mr. Grimley tells us (page 114 and 15):—"By another rescript, dated the 21st of March, 1848, the Holy Father granted

"1stly. A plenary indulgence every Friday to all the members of the Society of the Scapular of the Passion, who, being truly penitent, and having confessed and communicated, shall during some time meditate devoutly upon the Passion of our Lord, and shall pray for peace among Christian states, for the extirpation of heresy, and for the exaltation of our holy mother the Church."

We must confess we are as much puzzled as Paddy Reilly himself to calculate what a "plenary indulgence" every Friday would come to in the year!

We wish some of our Roman Catholic correspondents would tell us what is the real value of these indulgences so profusely given, especially the plenary ones.

The inhabitants of Rome must have opportunity of judging of this. Yet it was in this very year 1848, in which Pope Pius IX. scattered his plenary indulgences with such liberality, that they hunted him out of Rome, to be restored only by French bayonets? Really, they seem to have thought that all this was humbug, and not religion!

In these observations we have given the Rev. Mr. Grimley credit for sincerity in desiring to honour the Passion of Christ. We are not disposed to think Sister W— an impostor. There are indications of weakness in her story which lead us rather to attribute it to hysterical delusion. The superior appears in the first instance to have viewed it as an honest and sensible man. But for the conduct of Pope Pius IX. in this matter, we can find no excuse or palliation.

It appears to us, however, to be quite in keeping with his conduct with respect to the equally glaring imposture of La Salette. We have already in a former number,\* given in some detail, the various approbations, privileges, and indulgences, which Pius IX. has bestowed upon that new devotion; and expressed our belief that there are not three sane men of ordinary education in Ireland who believe in the apparition of La Salette.

We have no doubt either that serious Roman Catholics are as much disgusted as we are, at the rescripts and conduct of Pope Pius IX. about the Red Scapular. We do believe that none of our Roman Catholic correspondents will attempt to defend the Red Scapular in our pages, which are, of course, open to any such defence.

What, then, is their position in a Church in which Pope Pius IX., by his most solemn acts as head of their Church authenticates, or rather originates such an imposture, and Dr. Cullen, the Pope's Legate and head of the Roman Church in Ireland, gives his official sanction to its circulation.

The Red Scapular is part of the religion of the Church of Rome, if the head of the Roman Church knows what that religion is.

#### ARE WE TO USE OUR JUDGMENT IN RELIGION?

TO THE EDITOR OF THE CATHOLIC LAYMAN.

MR. EDITOR.—We had another discussion last night, and the Reader says to Andy, "What objection have you to-night against my rule of faith?" "I'm going to be at you about PRIVATE JUDGMENT," says Andy. "But remember," says the Reader, "that private judgment isn't any part of my rule." "I must allow that," says Andy; "but, then, you make use of it for applying your rule. You told me that the Bible was your rule, and that private judgment was your way of using the rule." "I did," says the Reader, "and I'll stand to it; but surely," says he, "it's a queer subject for grown-up men to be discussing whether they're to use their judgment or not. I can't imagine," says he, "why God gave us reason if we're not to use it." "There's the rock that you Protestants split upon," says Andy; "you're so fond of your reason and your judgment that you won't submit yourselves to the voice of the Church; but," says he, "you'll never have any certainty in religion until you give up your own judgment, and adopt that of the Church. You may use private judgment in all your worldly affairs as much as you please; but in religious matters you must give it up." "Well," says the Reader, "I can hardly blame your Church for being against private judgment, for, indeed, private judgment is greatly against her; and," says he, "I never argue with a Roman Catholic but he begins by crying down the exercise of reason in

religious matters. He says, 'you may exercise your judgment upon your farm, or upon your trade, or upon anything except your religion; when you come to that you must give up your judgment at once, for if you use it 'twill make you leave your Church.' It reminds me," says he, "of the gentlemen in the old time that used always wind up their watches before they sat down to dinner, for they knew that if they waited until after dinner they wouldn't be in a fit state to do it; and in like manner," says he, "you Roman Catholics, having found by experience that private judgment is against you, think it is better to cry it down before you commence your argument. But," says he, "when you begin in that way, it's the same thing as admitting that if men used their judgment they'd reject the doctrines of your Church; but that if they agree to give up their judgment, there's some chance of making Romanists of them." "That's not the reason at all," says Andy, "that we're against private judgment; but because we find by experience that once men begin to exercise their judgment upon Scripture it leads them into all sorts of error." "It leads them away from the Church of Rome, no doubt," says the Reader; "but instead of that proving private judgment to be wrong, I think it proves that Romanism is wrong. Isn't it a strong argument against your religion that so sure as a man reads the Bible, which is God's word, and uses his judgment, which is God's gift, so surely does he leave the Church of Rome; and that's the reason," says he, "you're obliged to cry down private judgment." "No," says Andy, "but we see the bad effects which it produces among Protestants, and that makes us afraid of having anything to say to it." "Tell me some of the bad effects," says the Reader. "Well," says Andy, "when once you grant the liberty of private judgment, what can you do with the Socinian who denies the divinity of Christ? He takes up the text, 'My Father is greater than I,' and he says that this text, according to his judgment, proves that Christ is not God." "Well," says the Reader, "I don't see that denying the right of private judgment would mend the matter. What advantage does it give you in an argument with a Socinian?" "It gives me a great advantage," says Andy; "for I can say to him, 'You've no right to interpret that text at all, or set up your judgment against that of the Church.'" "You can say it, no doubt," says the Reader; "but do you think he'd mind you? He'd say that he wouldn't give up his own judgment for yours, unless he was shown a good reason for it." "Then," says Andy, "I'd bedown upon him with my infallible Church. I'd say to him, 'My Church can't be wrong, and isn't that a good reason for giving up your own judgment and adopting hers?'" "Why then, man alive," says the Reader, "what does the Socinian care for you or your Church? Troth he'd laugh at both of ye; he doesn't allow that your Church is infallible, so you might as well be whistling jigs to milestones as bringing up your Church to him. That argument might have some effect on those who believed your Church to be infallible, but 'tisn't worth a pinch of snuff with those who deny it." "But," says Andy, "I'd do something more than tell him that my Church is infallible—I'd prove it." "And how would you prove it?" says the Reader. "Just as Keenan does," says Andy; "by bringing forward texts of Scripture, and asking him as a reasonable man don't those texts prove it?" "I thought you'd have to come to that," says the Reader; "but don't you see that you'd be doing the very thing that you blame Protestants for: you'd be appealing to the Socinian's private judgment." "By dad," says Jerry, "there's no getting out of that; and myself thinks the Reader must be right, for if our Church was able to put down Socinians by her infallibility, why hasn't she done it?" "But," says Andy, "you haven't answered my question yet. I asked what would you do with the Socinian?" "Well," says the Reader, "I'd come to Scripture, and reason with him out of it." "But," says Andy, "wouldn't that be interfering with the right of private judgment you had granted him?" "No," says the Reader; "but, on the contrary, 'twould be an appeal to his judgment. Sure," says he, "you don't interfere with a man's judgment when you reason with him about his farm, and if you bring him over to your opinion, it isn't by forcing his judgment, but by appealing to his judgment. If you said to him, 'You must adopt my mode of farming, or I'll get you put out of your farm,' that would be interfering with his judgment. And if I said to the Socinian, 'You must adopt my interpretation of Scripture whether you like it or not,' then I'd be interfering with his judgment; but I wouldn't do any such thing; I'd only speak to him as one reasonable man would speak to another." "Well," says Andy, "I'll grant that point; and now go on with your argument." "I'd then show him," says the Reader, "that while there are some texts which speak of Christ as inferior to the Father, there are others which speak of Him as equal to the Father; and then I'd tell him that, according to my view, there was no contradiction between those texts, for some of them referred to Christ's human nature, and some to His divine. He was equal to the Father, as touching His Godhead; and inferior to the Father, as touching His manhood; and then I'd appeal to him as a reasonable man whether this wasn't a fairer

\* Milner's End of Controversy, Letter viii., sections 3 and 4.  
b End of Controversy, Letter IX., sec. 4. Keenan's Catechism, chap. v., sec. 3.

c This was the answer made by a Roman Catholic disputant a short time since.

d Chap. vi., sec. 2.  
e Athanasian Creed.

way of interpreting Scripture than receiving one set of texts, and trying to explain away others, as he's obliged to do." "And suppose he wasn't convinced," says Andy, "what would you do then?" "I could do nothing but pray for him," says the Reader; "but I certainly think there would be more chance of his being converted by my way than by yours, for my argument is built upon Scripture, which he admits; but yours is built upon infallibility, which he denies. And moreover," says the Reader, "I find from Scripture that my way was the way adopted by our Lord's disciples. We read that Apollos met some Jews that held doctrines something like the Socinians. They admitted that Jesus was a great Prophet; but they wouldn't allow that He was the Christ, the Son of God. And how do you think Apollos argued with them?" "He stood upon infallibility, I suppose," says Andy. "No, indeed," says the Reader; "your own Bible tells you that 'he convinced the Jews openly, showing by the Scriptures that Jesus is the Christ.' He appealed to Scripture and their own reason, just as we do." "Well," says Andy, "I'll now bring forward the strongest argument of all against your rule of faith and your way of using it. You allow every one to read the Bible, and to use their private judgment on it; and what's the consequence? You've no unity; you're broken up into sects and divisions." "You've Methodists, and Presbyterians, and Independents, and Scotch Church, and English Church, and Baptists, all professing to hold the same rule of faith, and yet all differing from each other. But, on the other hand, look at our Church, and there you'll see true unity. As Dr. Milner says,<sup>a</sup> you may question the Catholic from Ireland, or from India, or from any part of the world, and you'll find them all professing the same faith." "Well," says the Reader, "I must tell you, in the first place, (I.) that the mere fact of men being united in their religion is no proof that their religion is true; for there may be union in error, as well as union in truth. The Jews, for instance, were very united when they seized our Lord, and cried, 'Away with Him, away with Him, crucify Him!'<sup>b</sup> and even to the present day they are more united on matters of religion than ever Roman Catholics were. You may speak to an English Jew, or an African Jew, or a Spanish Jew, and you'll find that they all profess the same faith. They've union, but it's union in error. Then, again, look at the Mahometans. In whatever part of the world you meet one and ask him his faith, you'll receive the same answer—'There is one God, and Mahomet is His Prophet.' They, too, have unity, but it is unity in error. Thus you see that the mere fact of men being united in religion is no proof that their religion is true. And, in the next place, (II.) the union that exists in your Church is not a rational union, for, in some cases, it proceeds from ignorance. You know that all cats are alike in the dark, and so are all doctrines alike to those who cannot give a reason for any doctrine. They say that they believe what the Church believes; and that the Church believes what they believe. Now, this is a kind of unity, I allow, and for want of a better, Dr. Milner is very proud of it;<sup>c</sup> but it isn't the sort of union that should bind reasonable beings together. Others, again, are united because they're afraid to be otherwise. They must show, at least, an outward unity, or they'd suffer persecution. They know well that the priest would be down on them if they showed any signs of leaving the Church of Rome. This, too, produces a kind of unity; but it does not spring from love of their religion, but from fear of the priest." "Troth," says Jerry, "we're like the Tipperary volunteers. My father (the heavens be his bed!) was going the road one day, when he met a lot of men trudging along, and a heap of police around them. 'Why, then, boys,' says he, 'who are you at all?' 'We're Tipperary volunteers,' says one of them, showing his wrists with the handcuffs on, 'and we're going to Botany Bay for the good of our country.' And," says Jerry, "whenever I see a poor fellow going to Mass, that I know would rather be going to Church, and pretending to be a Catholic, when in heart he's a Protestant, I say to myself, 'there's a Tipperary volunteer.'" "True for you," says the Reader, "there's many a poor Irishman in that state; and by dint of fear a kind of unity is kept up, but it's not the unity for my money. And, again," (III.) says the Reader, "this union is only on the outside. You've your divisions as well as we; but we show our differences, while you're afraid to show them. Just look at the doctrine of infallibility, that your whole religion depends on, and see how you're divided about it. Some of you say that it is in the Church; but that you can't tell exactly where. Some of you say that it's in a General Council. Some of you say that it's in a Pope and Council; while some of you say that it's in the Pope himself. Speak to the Irish priest, and the French priest, and the Italian priest, and you'll find that they differ on this important point. And," says he, "it is not long since this difference was seen, even in our own little village. You remember when the Redemptorist fathers went preaching through the country, how they taught quite opposite to the old parish priests on this point." "And then," says he, "you're not united about the Immaculate Conception. Remember how Humphrey said plainly, before the whole meeting, that he didn't believe that doctrine, and that he wasn't bound to believe it, as it wasn't

<sup>a</sup> Acts xviii., 24, 28.<sup>b</sup> Keenan, chap. vii., sec. 4.<sup>c</sup> Letter xvi.<sup>d</sup> John xix., 15.<sup>e</sup> Letter xvi.

decreed by a general council,<sup>k</sup> and there are thousands of Roman Catholics in Ireland of the same opinion; and if you spoke to a French priest, and an Italian priest, on this subject, you'd see how they differed. I could bring forward other instances, but these are sufficient to show that, with all your talk, you're very far from unity on some important points. Again," says the Reader, (IV.) "Protestants have a unity of their own; take, for instance, the various denominations that you mentioned a while ago, and speak to them about religion, and you'll find that though differing on small points they agree on the important points. Ask them that question, which is the most important of all. How is a sinner to be saved? and they'll all give you the same answer. Ask them how hell is to be avoided and heaven gained; how sin is to be blotted out and righteousness obtained, and you'll find true unity in their answers; they may not give you the same form of words, but they'll give you the same Saviour, the Lord Jesus Christ. And," says he, "this unity is more valuable than yours, for it's the unity of freemen. A Protestant need not remain a Protestant longer than he wishes, and if he sees fit to change his religion he'll receive neither persecution nor insult; he needn't fear being cursed or put out of work; he need answer it to none but God and his conscience; he's not a Tipperary volunteer. So that when I look at the two kinds of unity I'd rather have an ounce of Protestant unity than a pound of Romish unity, for the Protestant is free; but I'll leave it to yourselves, boys, whether you're free." "Troth," says Jerry, "we've the kind of freedom that old Phelim, the schoolmaster, gives the gossoons. The master sent me down for him the other day, but before he went he locked the door, and put the key in his pocket. 'Why then,' says I, 'wouldn't you give the creatures their freedom while you're away?' 'Freedom, indeed,' says he, 'haven't they the height of freedom inside, barring that they can't get out; and in like manner we've the height of freedom to stay in the Church, but no freedom to quit it.' 'By this and by that,' says Andy, "it's enough to make a dog strike his father, to be listening to you; cock you up with freedom, indeed: it's too much freedom you have, and if the priest took my advice, he'd curse you with bell, book, and candle, and that's the freedom I'd give you." "Troth," says the Reader, "that's true Romish freedom; but give me Protestant freedom, after all. But to go on with my argument: (V.) we do not find that perfect unity was ever attained in religion, any more than in other matters. The early Christian Church did not possess exact agreement upon every point, and yet if ever there was a time when we might have expected perfect unity it was then. The inspired Apostles were living and teaching, and still we find from Scripture that there were divisions then, just as there are now, and the reason is plain. God did not make two men's minds exactly alike, and, therefore, they will not take exactly the same view of any subject; they will probably agree on the leading points, but will differ on many minor points. Take the case of twggle jurymen: they will probably agree as to the main fact, whether the prisoner is guilty or not guilty, but will differ on a thousand little circumstances connected with the trial. This rational unity exists among Protestants (as you may see by reading their several confessions of faith), and is all that can be required of rational men. Your church, however, cannot have this kind of unity, because her doctrines, not being scriptural, cannot stand the test of reason, and if she allowed her people to use their judgment, they would soon see this and reject them. She then aims at another kind of unity, which proceeds from a blind, unreasoning submission to her commands. If your Church tells you that black is white, you must believe her; you're not to exercise your judgment on the matter, but to take it on her word. Now, this state of mind can only be brought about by forbidding the liberty of reasoning on matters of religion, and therefore it is that your Church is so much afraid of private judgment. But," says he, "boys, I'll leave it to yourselves whether that is likely to be a reasonable religion which is so much afraid of the exercise of reason, and whether that is likely to be a rational religion which is so much afraid of rational inquiry; if it could stand the judgment of intelligent men do you think it would be so much afraid of private judgment?" and with that he left us for the night.—Your humble servant to command,

DAN CARTHY.

## ST. AUGUSTINE AND MR. E. POWER.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—In your last number, p. 70, Mr. Power quotes Liguori as citing the following sentiment from St. Augustine, whom he calls the father of theology: "That by her charity, Mary has co-operated to the spiritual birth of all the members of the Church."—Lib. de Virgin, cap. 6. Perhaps some of your readers may be interested to know that this is the second half of a sentence out of St. Augustine, and they may be curious to know why he omitted the first half. They can perhaps conjecture, when they hear that it contains a statement that the Blessed Virgin, though corporally the mother of our Head, Jesus Christ, was not spiritually so, but on the other hand, was spiritually born of Him. "*Et mater quidem spiritu, non capitis nostri, quod est ipse salvator ex quo magis illa spiritualiter mater est; qui omnes qui in eum crediderunt, in quibus et*

*ipsa est, recte filii sponsi appellantur: sed plané mater membrorum ejus, quod nos sumus, quia co-operata est caritate, ut fideles in ecclesia nascerentur, quæ illius capitis membra sunt; corpore vero ipsius capitis mater.*" The part in italics of this quotation was omitted by Mr. Power. I think it worth while to call your attention to them, because they harmonize so exactly with the views maintained in your learned article in the number for June, in the use of the epithet, "Mother of God."

I am, sir, your obedient servant,

A READER OF ST. AUGUSTINE.

We were aware that Mr. Power's was a mutilated quotation;<sup>\*</sup> but it would be manifestly impossible in the limited space at our disposal to call attention to every point raised in Mr. Power's long letters.—Ed. C. L.

## THE PROTESTANT'S TRUST.

I need no other plea

With which to approach my God  
Than His own mercy, boundless, free,  
Through Christ on man bestowed—

A Father's love, a Father's care  
Receives and answers every prayer.

I need no other priest

Than my High Priest above—  
His intercession ne'er has ceased  
Since first I knew His love—

Through that my faith shall never fail  
Even when passing death's dark vale.

I need no human ear

In which to pour my prayer;  
My Great High Priest is ever near,  
On Him I cast my care—

To Him, Him only, I confess,  
Who can alone absolve and bless.

I need no works by me

Wrought with laborious care,  
To form a meritorious plea  
Why I heaven's bliss should share.

Christ's finished work, through boundless grace,  
Has there secured my dwelling-place.

I need no prayers to saints,

Beads, relics, martyr's shrines—  
Hardships' heath which the spirit faints,  
Yet still sore burdened pines;

Christ's service yields my soul delight,  
Easy His yoke, His burden light.

I need no other book

To guide my steps to Heaven  
Than that on which I daily look,  
By God's own Spirit given.

And this, when He illumines our eyes,  
"Unto salvation makes us wise."

I need no holy oil

To anoint my lips in death;  
No priestly power my guilt to assail,  
And aid my parting breath:

Long since those words bade fear to cease,  
"Thy faith hath saved thee—go in peace."

I need no priestly mass,

No purgatorial fires,  
My soul to anneal, my guilt to efface,  
When this brief life expires—

Christ died my eternal life to win—  
His blood has cleansed me from all sin.

I need no human prop

In that last awful strife;  
Christ is my refuge—Christ my hope,  
My way, my truth, my life!

On His own promise I rely,  
He that believeth ne'er shall die.

## FARMING OPERATIONS FOR JULY.

*Carrots and Parsnips* should be horse and hand-hoed and singled out, and such early crops as have undergone these operations may now require their last horse-hoeing and deep grubbing between the rows.

*Potatoes* planted late in lazy beds should, as soon as possible, get their last earthing, and those in drills should be finally earthed up. Should there be likely to be any deflection in this crop from disease or other causes, now is the time to sow turnip seeds, which when not required, may be readily pulled up.

*Peas* sown early and in early localities may be ripe by the end of the month, when they should be reaped or mown, rolled into bundles, and turned daily till cured, when they should be carried and stacked.

*Beans*, when winter sown, may also be ripe by the end of the month, but more generally in August. They should be cut by the hook, laid on straw bands, and left for a few days, then tied, stooked, and, as soon as dry enough, stacked.

*Odds and Ends*.—When field work for the team gets slack, keep them busy carting draining materials; lime, bog stuff, sea-sand, &c., for manure; turf for fuel, &c. Repair roads, cleanse out ponds and water-courses; cleanse the farm offices; put the hay and corn staddles in order, and make good all necessary repairs for the coming harvest.—*Farmers' Gazette*.

<sup>\*</sup> Opera Aug. Tom. vi., p. 343, Ben. Ed.<sup>k</sup> This occurred some months since.